



PUBLIC SCHOOLS **AND TARBIYYAH UPON** **TAWHIED**

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Public Schools *and Tarbiyyah Upon* Tawheed

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Question: We're a group of mothers with children in Western public schools. What's your opinion or advice on sending children to Western schools?

Shaykh Bakr Abū Zayd (رحمه الله تعالى) has a Fatwa on this. Actually, before that, let me say this is a very important question, and just as important is its timing. And what I mean by timing is that usually you get these questions after the child is a late teenager, or they're now a young man or young woman, and *after* the parents begin to see the apparent effects and reality of being brought up in these schools. That's when they usually begin to ask, "*What do we do?*". Over here, they're asking about children, so the timing is very good.

The Sharī'ah came with preventive measures. There are preventive measures for sins so that one will not fall in them, and there's preventive and protective measures to save one from Kufr and Shirk as well. And of course, if it exceptionally happens where one does fall into something of that nature, the Sharī'ah gave us the solutions to that as well. For example, take the ruling of Zinā. Allāh says, وَلَا تَقْرُبُوا الزِّنَى, "Don't go near Zinā". That wording is different than "don't commit Zinā". "Don't go near Zinā" is different than "don't commit Zinā". As a precautionary method, whatever leads to Zinā takes the ruling of Zinā (looking at haram, touching, free mixing, listening to what inspires Zinā, and so on).

You don't place your precious child in such institutions, for them to hand them back to you in a cap and gown – stripped of their Islāmic identity, and Deen, and their Akhlāq. You don't tie up a child and toss them in the ocean and say, "*swim*" or "*don't get wet*". When one sees the consequence as they grow up, don't wonder why, because you reap what you sow. You don't put a child in that barn, freely mixing for hours upon hours, every weekday, for months a year, with the opposite

genders, and then pretend to be startled at how he or she committed Zinā, or got addicted to drugs, or committed the despicable Fāhishah of Qawm Lūt. Or worse than that, they see the Fawāhish as a norm and Halāl. When they see it as normal or Halāl practices, that becomes Istihlāl, which means making a Harām, Halāl – and that's Kufr! That's called Kufr al-Istihlāl.

I gave lectures in different states on this topic many years ago, but it was centered around protecting Tawheed in the hearts of our kids. This matter resurfaced into the spotlight, and many parents began to be concerned, after the issue of normalizing, and teaching, and encouraging the despicable Fāhishah of Qawm Lūt began to seep into their curriculums and schools. Prior to that, *more* dangerous than that, many had no regard to the effect these schools had on their children losing their Islāmic identity and their Tawheed. The grade school years are the most essential years for a child's upbringing. What one is taught during those years is usually what one is brought up on, and it's generally what they live upon and most likely die upon. There's definitely exceptions, but rules are not based on exceptions.

With absolutely no credit to me, many know I was born in this country, and I attended school here. When I was at the age that the Prophet ﷺ recommended that you teach your children Salāh, my father took us to Madīnah to learn, and he attended the university while we were in special schools, and Qur'ān schools as well. And when we returned back here, my parents were over us day and night, making sure that this Tawheed and Deen remains firm in our hearts. When I look back at it now, I don't remember that I've ever had someone I called a friend in any of my school years, ever. Nor do I remember that I spoke to classmates beyond the basic superficial talk. It was mainly because my parents set a schedule for Islāmic learning and other activities that occupied our entire time, and it did occupy our hearts as well. I felt I had nothing in common with other students. I was taught we're Muslims,

and we're different, and I actually felt it and saw it. My father was very active in Da'wah, and the Da'wah scene back then was much different than it is today. There was a bit of freedom back then, and the events still didn't expose a lot of the Zanādiqah and their Masājīd. So my father was always inviting 'Ulamā' from all over the globe to visit us, and I spent a lot of time with them, Alhamdulillah, and with personal study that my father set for me. When I graduated from high school, I was accepted at several of the best universities here, but my father decided to send me back to learn in Madīnah as well. The fathers of several of my classmates, who claimed to be Muslim, sent their children to various branches in the US military. And a year and a half after that, they ended up taking part in massacring Muslims in 'Irāq in the first war on 'Irāq. I take no credit in that, and if I did, I wouldn't have mentioned it. It's just to show the role of the parents and the credit goes fully to Allāh سبحانه وتعالى and then the parents. I ask Allāh to grant my father a long life full of deeds, and may Allāh سبحانه وتعالى grant my mother Firdaws. I remember when the classmates used to go to lunch break, I would have a Qur'ān I would have to review, and one of the volumes of Fatāwah Ibn Taymiyyah, or the books of Muhammad Ibn 'Abdul-Wahhāb, or the books of Ibn al-Qayyim, and I would read it because later on in the day I would discuss it with one of the Shuyūkh or with my father.

The years that the Messenger ﷺ told us to teach our children Salāh, around 7 to 10, those years set the basis for the overall failure or success of teaching children Tawheed, and Islām, and 'Ibadah, and Akhlāq, and Qur'ān. My father, may Allāh سبحانه وتعالى give him a long life full of deeds, always said a golden quote, he mentioned it decades and decades ago. He said, "Properly raise your child on Tawheed and Deen and manners, from around the ages of 7 to 9, because the knot you tie in those years will not untie nor loosen after that." They're critical years in influencing a child anyway you wish, and for us, it's to set a Tawheed foundation, especially in this country, and mainly in the West overall. What's instilled in their minds in these years is quickly absorbed because the brain grows fast in these

years, and what they're taught in those years becomes, most of the time, like what's carved in stone.

Only those who Allāh blinded their hearts, can't see the effect of what the public schools do to their children, or will do to their children. They're a breeding ground to raise a generation with no true Islāmic identity. Someone will say, "*Well they have separation between Church and State, and these schools don't even teach religion*". In this country, there's supreme court cases from back in the '60's that allow them to teach religion. Many of them do. They may say for academic purposes, but that's not even an issue. That's not the problem right there. Let's assume, for argument's sake, that they really don't hold direct classes teaching or encouraging other religions. The evil effect of these stockyards is still instilled in the minds of the children through various other ways. For example, recently I was asked about befriending a Kāfir and a Muṭtadi' and a Fāsiq, and then a follow up question on a Muṭtadd. We explained that one should keep away from them if they remain on their evil and you've given up hope on giving them Da'wah, and we mentioned the danger of associating with such people. That was for everyone — children, adults, 'Ulamā', Imāms! If full grown, adult men and women, who are firmly grounded in their Deen and Īmān and Tawheed, may be affected by friends and bad influences, then imagine how easily children are influenced in an institution that has people from every evil background you can imagine. The quotes of staying away from Kuffār or Muṭtadi'ah and the danger of mixing with them, was by giants of this Ummah who feared their effect — as we stated — and the Sharī'ah warned of having bad friendship and the impact of that.

In school, they spend a third of their day side by side with hundreds of people from every evil imaginable background there is. Imagine a blossoming child mixing with people from every evil background there is, for that child to be exposed to every ideology and religion and every Munkar that exists. Celebrating the holidays of

Kuffār, the pledge of allegiance, teaching Walā' to Kāfir countries, learning and celebrating that terrorists who killed and massacred Muslims are in reality heroes. You spend precious years teaching them 'Qul Huwwa Allāhu Ahad', you teach them 'Allāh is One'. Then they go to school to celebrate a holiday abusing Allāh سبحانه وتعالى with a son. You drive them and walk them in the morning to destruction, where they celebrate a holiday the heavens are about to burst from, and the Earth is about to split apart from.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,¹

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

That they ascribe a son (or offspring or children) to the Most Gracious (Allāh).²

And the mountains are about to crumble into pieces from. Symbols of holidays is celebrating those holidays. Exchanging gifts for holidays is celebrating that holiday. Singing Christmas carols is celebrating the holiday. Greetings for the holiday is celebrating the holiday. When they receive or give candy for a pagan holiday, it's celebrating that holiday, and all that affects their upbringing. When they grow at that age, learning Kufr theories and atheism — and then you got someone who wonders why atheism is spreading, or why there's so much doubt in Allāh nowadays. And the list goes on. People think their children celebrating the holidays of the Kuffār is a game, or it's not a big deal. The Zanādiqah and the heads in the West downplay it. Some even make Fatāwah to justify it for Muslims, but it was a very serious matter to Rasūlullāh ﷺ.

¹ Sūrah Maryam: 90

² Sūrah Maryam: 91

In the best generation of Islām, when Tawheed was at its strongest. Jibrīl was still descending. Rasūlullāh ﷺ was still living amongst them. The Qur'ān was still being revealed. The best generation! But Rasūlullāh ﷺ deemed any and every holiday other than our 'Eids, something that needs to be addressed, so our kids will be properly raised. In Sunan Abū Dāwūd, Anas رضي الله عنه said,

قدم رسول الله صلى الله عليه وسلم المدينة ولهم يومان يلعبون فيهما

When the Messenger ﷺ migrated to Madīnah, there were two days which the children played in. ولهم يومان يلعبون فيهما. The days were ones they played in. So the Messenger ﷺ asked them about the significance of these days. What are these days about? They told him these are just certain days that they played in from the days of Jāhiliyyah, from the pre-Islāmic days. كنا نلعب فيهما في الجاهلية. We used to play in them in the Jāhiliyyah days. The Messenger ﷺ put an immediate end to it. He said, "Allāh substituted for you something better than them: the two 'Eids. يوم الأضحى، ويوم الفطر. That abrogated *all* holidays. Rasūlullāh ﷺ knows the importance of instilling a special, independent, different, distinct, supreme identity in the hearts of our children, so he deterred them from it.

Muslim children need to grow up knowing they have a different belief than everyone else. It needs to be emphasized and stressed, not downplayed and soft pedaled, as the Zanādiqah do. The children need to be taught that our Dīn is not equal to other ideologies. It's not equal to Kufr and Shirk. Our Dīn and Tawheed was sent to be supreme and above all.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion.³

It must be emphasized over and over that this Tawheed leads to Jannah, their Kufr and Shirk leads to Jahannam. When Rasūlullāh ﷺ raised the generation like that, he was able to raise the most successful men in the shortest time who ruled the globe.

When the children learn and believe there's nothing wrong with the despicable Fawāhish — like the Fāhishah of Qawm Lūt — the Fāhishah that Ibn Al-Qayyim رحمه الله تعالى said, “There’s no sin mightier in mischief than the act of Qawm Lūt.” He said it's a sin that falls after the sin of killing, and it might even be worse than killing. That's what he said. When they learn that such a despicable sin is normal, and okay, and permissible, and there’s nothing wrong with it — it's Halāl — that's Istibāhah. Istibāhah means considering the Harām, Halāl. That's no longer a sin, it's Kufr! Even if one never engaged in the particular sin. Once you normalize a Fāhishah of that nature, all other Fawāhishah are easy to normalize after that. The gate is then wide open for that tainted Fitrah that they produced to accept all types of Fawāhish and Kufr as a norm. Al-Walīd Ibn ‘Abdul-Mālik, Amīr Al-Mu’mineen Al-Walīd Ibn ‘Abdul-Mālik said, “Had Allāh not mentioned the act of Qawm Lūt in the Qur’ān, I wouldn’t have believed a man engages in such a behavior”. People began to take this matter pertaining to education in the West more seriously, after the West began to push and prompt that disgusting, despicable Fāhishah in the schools. But many don’t know nor value Tawheed. Because for years, way before that, way before pushing this aggressively into the curriculums – they were destroying the Tawheed in the hearts and in the minds of the children. Do you really think someone who goes to public schools 8 hours a day, around 8 months a year, 12 years of his life — knowing what goes on in these schools — you think he will

³ Sūrah Al-Fath: 28

come out loving Allāh سبحانه وتعالى, the Deen, and Tawheed, and the ‘Aqeedah properly? Or will he come out imitating the Kuffār, and falling into their sins and traps, and losing his identity and Tawheed? Is someone who mingled with them to that extent, going to grow up having the proper ‘Adāwah to Kuffār and Kafara? These are not sins, these are matters of Īmān and Kufr. Yes, there’s exceptions, but rules are not based on exceptions.

Aside from destroying the ‘Aqeedah, is another level, which is normalizing sins, making them Halāl. Making them believe they’re Halāl and a norm. Another level under that, is encouraging and inspiring the committing of sins and Fawāhish. A level under that is decimating the children's Akhlāq, and their morality, and their ethics, and their Hayā’. Free mixing, music, drugs, alcohol, Zinā — a level of decadence animals won't even accept. When you put your children around various types of Kufr and Shirk, and various types of sins and Fawāhish, and they're surrounded with it with no constant vigorous Inkār of that Munkar – they end up wanting to try it or they become addicted to it. Or the least of it, is that it demises the magnitude of that sin in their hearts.

In Bukhāri and Muslim, the Messenger ﷺ said,

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“You’re all guardians, and you’re all responsible for your subjects.”⁴

The Messenger ﷺ then said,

وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ

⁴ Saheeh Al-Bukhāri: 7138

"A man is a guardian over the members of his family and shall be questioned about them."

The Messenger ﷺ specified the head of the household, the man. He said the man is the guardian of his family and he's responsible for them. When you say he's responsible for them, that means he's going to be asked about them.

وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ

"A woman is a guardian over the household of her husband and his children and shall be questioned about them."

Then the next one is the Mar'ah, the wife, the mother. The mother — the wife, the woman — is a guardian in her husband's house and she's responsible for the house, for the children. You're responsible for them, you'll be asked about them. They're an Amānah from Allāh سبحانه وتعالى you will be questioned about.

In Sahīh al-Bukhāri and Muslim:

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رِعْيَةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرِعْيَتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

"Whoever Allāh entrusted with the affairs of his subjects and he was dishonest or betrayed that Amānah (that trust), Jannah is forbidden for him."⁵

This is not for a Khalīfah, or a leader and his subjects only. Al-Qurtubi رحمه الله said, "This Hadīth is for anyone entrusted with any subject", they all fall under this Hadīth. You put an innocent, observant child to learn Kufr and Shirk, or to be affected by sins, risking the child's Deen in these institutes, and you don't think that's deceiving

⁵ Saheeh Muslim: 270

what Allāh trusted you with? You hand them a child born on Tawheed, they give you back an enemy they use to fight us with? How convenient is that for them! Using our kids to fight us! That's what's happening today.

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ

"Every child is born on the Fitrah (Tawheed), but his parents convert him to Judaism or Christianity."⁶

Every child is born on the Fitrah, Islām, on Tawheed. His parents convert him to other religions. The Jew raises a Jew, the Christian raises a Christian, but originally, they're born on the Fitrah. Now, a Muslim is raising a Christian. A Muslim is raising a Jew, and an atheist, and a Zindīq, and a modernist. A child born on Islām, in a so-called Muslim household, comes out a warrior against Tawheed and Islām, in many of the various ways. You hand them an innocent child, so they can contaminate and pollute his mind, and you don't consider that deceiving the subject Allāh entrusted you with?! That's ultimate betrayal!

You've seen a sample of these, or a sample of what these institutes do, in some of these yearly, big Islāmic conferences where thousands gather, and they've reached a level in open Fusūq, that the Fussāq are doing Inkār on the Munkar on the Fussāq. And that's not to mention the 'Aqeedah issues which are even bigger and worse. They are a product of those schools, and they are a product of the Zanādiqah figures who attribute themselves to this Ummah, who diminish concepts of Tawheed and Walā' and Barā'. When these innocent, open minded children see Munkarāt, and evil, and Kufr, and Shirk every day – over time – those Munkarāt, those sins, those Fawāhish, become a norm, and a habit, and a new path for them to go by.

⁶ Saheeh Al-Bukhāri: 1359

And they'll see anyone against them as the outcast. Look at Lūt عليه السلام, he told his people,

أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ

Do you commit Al-Fāhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?⁷

and another verse,

أَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ج بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ

Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.⁸

and another verse,

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

Do you approach males among the worlds

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَنْفُسِكُمْ ج بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

And leave what your Lord has created for you as mates? But you are a people transgressing.⁹

or another verse,

⁷ Sūrah An-Naml: 54

⁸ Sūrah An-Naml: 55

⁹ Sūrah Ash-Shu'arā: 165

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

And [We had sent] Lūt when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]?¹⁰

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.

When he objected to what his people were doing, he said, "How can you commit this sin, this mighty outrageous sin no one before you has committed?" The people said:

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوْهُ أَلْ لَّوْطِ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

But the answer of his people was not except that they said, "Expel the family of Lūt from your city. Indeed, they are people who keep themselves pure."

Their response was, "Expel Lūt, get him out of here. Get him and his people out of here". Why? "They want to be clean and pure."

The sin went on so long and it became so widespread — with no one objecting to it — and as despicable of a sin as it is, the Fitrah became tainted, and it became a norm. It's graduality in tainting the Fitrah. When they show movies or teach the children that the same way people were created with various skin colors, they're created with various gender identities and various sexual orientations, that is

¹⁰ Sūrah Al-A'rāf: 80

repulsive to animals. That's graduality in changing the Fitrah. It's not an overnight thing they do, it's a step-by-step process, so they hand you your son on graduation night with an animal having higher standards than him. Over time, the sin of Qawm Lūt became the norm, so much that Lūt عليه السلام was the outcast and criminal, because he was pure and didn't want to go along with the act that they were doing.

Imagine the various Kufr and Munkarāt your child is surrounded by and is seen daily by him for a third of his day, every day, for years upon years. They become a norm in the hearts without one even perceiving it. I mentioned the story of Lūt عليه السلام as a broader example to show how if such despicable sins like that, that go against the pure Fitrah of anyone, if they can become a norm like that over time, then so can Kufr and other various sins, if no proper Inkār of the Munkar and no precaution is taken. More specifically, that example can be used on the specific issue of that Fāhishah they're pushing to normalize in an unprecedented way with unlimited resources and methods.

If they went to Bilād Al-Haramayn and got them to remove aspects of Tawheed from their curriculum, so that the children will not be raised properly on Tawheed — and I've stated that many times, and Shaykh Nāsir Al-Fahd (فك الله بالعز) mentioned that as well — do you think in their country here, they're going to allow hearts to beat purely on Tawheed?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and

severe; they do not disobey Allāh in what He commands them but do what they are commanded.¹¹

Allāh سبحانه وتعالى said, “Ward off from yourselves and your families Jahannam”. Your children are included under this verse under ‘families’ وَأَهْلِيكُمْ, and they’re also included under the term أَنْفُسَكُمْ. You tell your kids, “You’re my heartbeat, you’re my heart, you’re my soul”. That like in reality they’re part of you, أَنْفُسَكُمْ, ‘yourselves’. So your children fall under the term ‘yourselves’ and they fall under the ‘families’ as well. Allāh سبحانه وتعالى said “Ward off from yourselves and your families Jahannam.”

When a captive woman was eagerly looking for her son, among the other captives that the Muslims had taken, the Messenger ﷺ was watching, and when she finally found her son, she took him and held him closely. It was an emotional scene. The Messenger ﷺ took the opportunity to teach the Sahābah a lesson from that. He said,

أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟

“Do you think this woman would throw her child in the fire?”¹²

She just took him, she found him. She missed him. She took him as soon as she found him and embraced him closely to her. أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ? Meaning, there's no parent who would ever do that. The Messenger ﷺ taught them a lesson and he said, “Allāh سبحانه وتعالى is more merciful to His slaves than this woman is to her child.”

¹¹ Sūrah At-Tahreem: 6

¹² Saheeh Muslim: 2754

The point of it is that the Messenger ﷺ said there's no parent that would throw their child in a fire. The parent risks his life to save his child. No one would throw their child in a fire! Allāh said, *يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا*. Allāh says save them from the fire, and you drive them or walk them to a fire or a minefield every single morning.

There's no way anyone can tell me, with all that which we know that goes on in public schools, [that] they're confident their children will be saved from Fitan in Deen. Yes, you can raise a child on Qur'ān and Sunnah and 'Ibādah 24/7, and he may turn out astray. But like I say, the rules are not based on exceptions. One must be fully confident that where they place their children and what their children learn, will not affect their Deen. It will not affect their children nor cause them any Fitan in their Deen, and it must be closely monitored by them, because these children are an Amānah. The Messenger ﷺ let the Kuffār, who are captives, teach the children of the Muslimeen how to read and write, yes. In Musnad Ahmad, some of the prisoners of Badr would ransom themselves by teaching some of the children of the Ansār to read and write. They were *captives*. They were under the watchful eye of Rasūlullāh ﷺ and the Sahābah. And what they taught was a very limited and narrow topic.

It's terrifying to see how reckless and careless some parents are, with an Amānah they were trusted with. Especially knowing that some of the best of the best were worried about this issue. I said years and years ago, “Without proper Islāmic upbringing and Walā' and Barā' — without that fully emphasized and embedded into the hearts of the children — the grandparents and great grandparents of today, are giving birth to future non-Muslim grandkids and great grandkids.”

Ibrāhim عليه السلام — a prophet and a messenger, the father of Millat Ibrāheem Haneefā, the pure Tawheed free and far from Shirk, The Demolisher of the Symbols of Shirk — its most likely after completing the building of the Ka'bah, he said,

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols.¹³

His worry, his Du'ā? “Ya Allāh, keep me and my sons away from worshipping idols.” This is the man who turned on his father Āzar because of his Shirk. This is the man we were ordered to follow in His footsteps of Tawheed.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

There has already been for you an excellent pattern in Ibrāheem and those with him...¹⁴

Allāh declared him free and far from Shirk and told us to follow his pure Tawheed.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say, "Allāh has told the truth. So follow the religion of Ibrāheem, inclining toward truth; and he was not of the polytheists."¹⁵

A household of prophets. Khaleel-Allāh! His son is Ismā'eel. His son is Ishāq. Prophets themselves, yet he says وَأَجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ. Who can allege — living in the West, sending his kids to public schools — that his children's Deen and Tawheed will be secure, and he's confident that they'll remain steadfast, after Ibrāheem عليه السلام made the Du'ā for him and his children to be safe from Shirk.

¹³ Sūrah Ibrāheem: 35

¹⁴ Sūrah Al-Mumtahanah: 4

¹⁵ Sūrah Āli 'Imran: 95

What's horrific in this country, is to have descendants from your flesh and blood who will be enemies of this Tawheed and who will fight this Deen, and who will be a seed of descendants and offspring that may continue on until Yawm Ad-Deen. Be the cause of your children falling into Kufr, due to you not fulfilling your Amānah, and you will lay in your grave with sins of your Kāfir descendants mounting on your scales of sins until Yawm Ad-Deen. One of the many amazing things about Abū Bakr As-Siddeeq رضي الله عنه, is that immediately after his Islām he began to convert others. Among the many others he was able to convert by the will of Allāh is 6 of the 10 granted places in Jannah. Uthmān ibn 'Affān, Az-Zubayr ibn Awwām, Sa'ad ibn Abi Waqqās, Talha ibn 'Ubaydillāh, 'Abdur-Rahmān ibn 'Awf, and Abū 'Ubaydah 'Āmir ibn Jarrāh. Abū Bakr رضي الله عنه gets the reward of their Islām, but along with that, he gets the rewards of their achievements in Islām as well. They are a product of his. Take two of those. Abū 'Ubaydah — Fātih Ad-Diyār Ash-Shāmiyyah — the general who took Islām to Ash-Shām, to Falastīn, to Lubnān, to Syria, and its surrounding. And then take Sa'd ibn Abi Waqqās, the man who took Islām to Persia, and destroyed the empire and the Qādisiyyah, and helped in the conquest of 'Irāq. One takes Islām from Madīnah to Ash-Sham and its surroundings, and the other takes Islām to 'Irāq and its surroundings. And Abū Bakr رضي الله عنه, inshā'Allāh lays in his grave rejoicing over the deeds of every Muslim entering Islām or following Islām in those regions, them and their descendants until Yawm Ad-Deen, because the ones who took Islām to that area, were a product of his, after the will of Allāh.

Now imagine with me a person who betrayed the Amānah of his kids, and they end up apostating, wa iyādhu billāh, in the various forms of Riddah. If it occurred because of the negligence of the parents, who didn't value Tawheed nor value the Amānah that Allāh سبحانه وتعالى entrusted them with, that child will grow up to be an adult who has an offspring of Kufr and Kafara until Yawm Ad-Deen. Who's responsible for putting that seed of Kufr on this earth?

ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئاً

“Whoever calls or causes misguidance, then he receives the sin similar to the sin of those who followed him or what he caused, without that diminishing anything from their sins.”

When The Messenger ﷺ abrogated the Jāhiliyyah holidays, it was revelation. He said it was only two ‘Eids. When the Qur’ān told us not to celebrate the holidays of the Kafara,

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.¹⁶

It was revelation, there's a reason behind it. Tawheed was meant to be **emphasized** and to be the **first and foremost**. Its revelation from Allāh.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

So know, [O Muhammad], that there is no deity except Allāh.¹⁷

When The Messenger ﷺ said, and kept saying, “be different”, “be different from other religions”, in tens of Ahādīth. The Qiblah itself, he didn’t want our kids nor us to face the same direction in our Salāh as other religions. He looks up to the sky, ﷺ, and supplicates to Allāh that Allāh سبحانه وتعالى changes the direction.

¹⁶ Sūrah Al-Furqan: 72

¹⁷ Sūrah Muhammad: 19

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ صَلَّ فَلَنُوَلِّنَكَ قِبْلَةً تَرْضَاهَا جَ فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased.

So turn your face [i.e., yourself] toward al-Masjid al-Harām.¹⁸

I ask you by Allāh, isn't that the exact opposite of what the Zanādiqah do today in interfaith? Ambiyā' and Rusul of Allāh were worried about this Amānah. It wasn't only Ibrāheem عليه السلام. Ya'qūb عليه السلام,

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Ya'qūb, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Ibrāheem and Ismā'eel and Ishāq - one God. And we are Muslims [in submission] to Him."¹⁹

Ya'qūb had a worry too, when he was on his deathbed. A prophet of Allāh سبحانه وتعالى. What was his worry? He asked his sons, مَا تَعْبُدُونَ مِنْ بَعْدِي? What will you worship after me? Messengers of Allāh, prophets of Allāh, were concerned over the upbringing of their children on Tawheed. Allāh declared that He blessed Luqmān with wisdom,

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ

¹⁸ Sūrah Al-Baqarah: 144

¹⁹ Sūrah Al-Baqarah: 133

And We had certainly given Luqmān wisdom²⁰

A declaration from Allāh. What was the first advice of Luqmān to his son?

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And [mention, O Muhammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice."²¹

He told his son, “don’t commit Shirk”. يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

More practical advice is that, I think one of the best solutions is homeschooling. If you have kids, and Allāh سبحانه وتعالى blessed you with kids, then take the burden of that Amānah and homeschool them. Homeschooling is a great blessing from Allāh سبحانه وتعالى and it's probably the best option in the circumstances we're in. When I was younger, it wasn't even an option, it wasn't permitted. I know many families in various countries in the West, who have been successful at doing this Alhamdulillah. That would be my suggestion and recommendation.

Someone will say, “*What about private Islāmic schools?*”. You really can't generalize, but they need to be studied on an individual basis. Most of the time you can tell the status of some of them by the Zanādiqah who promote and endorse them. They're at times, minefields worse than the regular Western public schools, and their effect on the ‘Aqeedah of the children is even worse.

Last December, I was invited — that's just a small example — to speak at an event, and part of the structure of the building we went in was classrooms leased

²⁰ Sūrah Luqmān: 12

²¹ Sūrah Luqman: 13

out to an Islāmic kindergarten. As I was passing I looked into the classrooms, as we were going to the room we were going to hold our event in, and they were decorated with Christmas decorations and socks with Muslim names on them. Islāmic schools, waiting for Santa to put gifts in their students' socks. If you're able to explain to children in public schools that those are Kafara and Kuffār and we're different and so on, what will you tell them when it's under the banner of an Islāmic school?

Some say "*Hijrah. Hijrah to Muslim lands is the solution*". Hijrah to Muslim lands, we've spoke about it in the past, but as it pertains to this matter right here, you're going to do Hijrah so they can learn where? In lands whose rulers are in hunchback Rukū', following the orders their masters in this country are giving them pertaining to their curriculums? Or gradually allowing Munkarāt little by little into their curriculums? Or embedding in the hearts of the kids the love of a Tāghiyah who replaces the Shari'ah of Allāh and beloyals the Kafara? So I believe homeschooling is a great option.

And before I conclude, this is not just about the Fāhishah of Qawm Lūt. This is not only about that. The entire 'Aqeedah of your children before that matter and after that, is at stake. So I'm going to conclude with the statement that I wanted to begin with — it got somewhat carried away. Shaykh Bakr Abū Zayd رحمه الله تعالى, at a time, used to ask me to translate some English documents and they were pertaining to religious and Western schools that were opening in the Muslim world. It was about their curriculums and matters pertaining to that. I remember some of the documents were about American schools in Bilād Al-Haramayn that had an American based curriculum. He never shared with me why he wanted those documents translated, I never asked because of the high level of respect I had for him, and I was too shy to ask him. But I later found out it was research he was doing for a book he was working on pertaining to this topic, and in my opinion that book

on this topic that we're talking about is the best book written yet.²² Its geared more towards Western and religious schools that open in Muslim countries, but most of it actually applies to schools in the West as well. Towards the end of the book, he said what I'm going to conclude with, and what I fully stand behind and agree with totally. He said, "Whoever willingly places his children in schools knowing those schools have curriculums and activities that will take the children out of their Deen, or will instill doubts in their 'Aqeedah, **then that person is a Murtadd** (an apostate), as many 'Ulamā' have stated." That's his near word to word quote.

Finally, I say,

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

"Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper."²³

May Allāh سبحانه وتعالى find the righteous who want to preserve their Tawheed and their children's Tawheed, the means to live under the shade of Tawheed in honor, and to keep them and their children steadfast on Tawheed until they meet Allāh سبحانه وتعالى.

²² The Arabic PDF of the book is available for viewing and download [here](#).

²³ Sūrah An-Nisā': 75